

THE

# Latter-day Saints' Millennial Star.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

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Saturday, January 28, 1856.

Price One Penny.

## Thirteenth General Epistle

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, TO THE SAINTS IN THE VALLEYS OF THE MOUNTAINS, AND THOSE SCATTERED ABROAD THROUGHOUT THE EARTH—GREETING.

(From the "Deseret News.")

Beloved Brethren—Under the blessings of an overruling Providence, whose tender mercies are over all His works, we are again permitted to write unto you concerning matters and things pertaining to the kingdom of our God.

We have abundant reason for gratitude and thanksgiving unto our Father in heaven, who hath shielded us from the power of the adversary, the stratagems and wicked devices of ungodly men. For a time the Saints have been left to pursue the even tenor of their way without molestation or hindrance from abroad, while peace and tranquillity have reigned supreme in all the valleys of the mountains.

In May last we visited, in company with a few of our brethren, the southern settlements, counselling and instructing the people, among whom we are happy in believing that a general spirit of contentment and desire to do right extensively prevail, and although we found them with their crops almost entirely destroyed by the ravages of grasshoppers, rendering their hard exertions and the labours of their hands fruitless, still we heard not a

murmur, no repining nor complaining, but rather a firm and determined reliance upon the Lord of Hosts and their continued exertions for sustenance.

Although the crops were so generally cut off as late as from the 1st to the 10th and 15th of June, and though the small remainder afterwards suffered much from the drought, still the late crops of corn and vegetables and some late sown wheat have matured in sufficient quantity, it is believed, to supply the wants of the community until another harvest; there will, however, probably, be a scarcity of wheat. All kinds of fruit trees have borne abundantly, although they also suffered through the ravages of grasshoppers and the effects of the drought.

Brethren, the Lord has touched us lightly; be advised by this gentle chastening, give heed unto the whisperings of the Spirit, and tempt not the Lord to bring upon us a heavier rod of discipline that we may more fully escape those judgments of high heaven's King, which are now abroad upon the earth and being poured out upon the children of men.

When plenty shall again crown your

efforts, let heaven's bountiful blessings be sufficiently appreciated to cause you to exercise the proper economy for their care and preservation.

The Indians in our settlements have been generally friendly; and though indications of hostilities will occasionally arise, still we have the satisfaction of believing that a good impression has been made upon them, and that the time is not far distant when we may more surely rely upon their peaceful disposition towards the whites.

The more we witness the workings of the peaceful policy which we have practiced, and endeavored to have our brethren practice, towards them, the more we are convinced of its being the proper one, and best calculated to promote their interest and salvation, as well as ours. Besides being the cheapest, it is far easier, and exercises a better influence, to feed and clothe than to fight them.

Be merciful, therefore, and be patient to the poor, degraded, and ignorant children of the mountains and the plains. They are the seed of Abraham, unto whom pertain the promises; seek to enlighten and bring them back unto a knowledge of the Lord God of their fathers; remember that He is their God to-day, as well as anciently, and that He witnesses, with equal interest, the movements of the children of Israel, as when He gave them instructions from Sinai's consecrated mount, the Temple of Solomon, or Calvary's blood-stained soil.

The time of restitution approaches; be up and doing, therefore, while the day lasts, while there is an opportunity of rendering them assistance and doing them service, that you may hear the approving words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

While great exertions have been made, and are making, towards converting the heathen in distant nations and upon the islands of the sea, we have in our very midst a people just as worthy and intelligent, just as capable, and every way as much entitled to receive the Gospel, then let the words of life and salvation be extended unto them. Let the messengers of peace go and instruct them in the arts of civilized life, teach them to plant and sow, reap and mow, raise stock, build houses, make farms, and forsake their evil and pernicious practices, their wanderings

and ill paid predatory or hunting excursions.

Influence them to obtain a living without depending upon hunting, for that furnishes them a very precarious and scanty subsistence; give them your faith and prayers, as well as works; instil into their minds the spirit of peace and eternal truth, that the visions thereof may be opened to a knowledge of the Lord their God, and of Jesus Christ whom He hath sent.

At the same time, brethren, preserve yourselves from their treachery and savage fury, from their loathsome and degrading vices, and seek to elevate them in the scale of being to your own level, but never condescend to theirs, as is too often practiced by the whites. Show them that you are their superiors by your more noble and virtuous acts and bearing, and that you are not with them for selfish or unholy purposes. It is a pleasing sight to see so many of the children of the Lamanites in the families of the Saints, where they have the same opportunities and privileges as the white children, and we trust that great good will result unto the rising generation through this source.

On the second day of September the Utahs and Shoshones met in this city and made a treaty of peace, which it is hoped will be permanent and prove of lasting benefit to all parties concerned, including the whites.

Near the Elk mountains, and on the left bank of Grand river, the Indians killed three men and some twenty head of cattle, and drove the settlers away; they came to Manti, and will probably not return this fall, notwithstanding they left nearly every thing belonging to them in the possession of the Indians. With this exception there has been no actual outbreak during the season, although there have been a few hostile demonstrations and threatenings, whose cause is at present unknown. We trust that all matters will soon be satisfactorily explained and amicable relations restored, that the settlers may be able to return to their location the ensuing spring.

The endowment house in this city was dedicated on the 5th of May last, and received the name of the "House of the Lord." Since then endowments have been regularly given and are still continued, principally under the direction of President Heber C. Kimball.

The Church Historian house and office.

has been erected, and is now being finished.

A large amount of stone has been laid in the Temple foundation, which has been finished ready for the basement story, but owing to want of stone, the work, since the 1st of August, has been and still is suspended. The teams engaged in hauling stone had to be turned away to range, in consequence of the feed's failing in the vicinity of the quarry and city.

We hope to obviate the occurrence of a similar suspension in future, by availing ourselves of the Big Cottonwood Canal, which, it is expected, will be ready for operations by the 1st of May next, and upon which we design bringing the granite stone for the further erection of the Temple.

A foundry has been put in operation and has furnished very superior articles, mostly for machinery and mechanical purposes. Its operations have been much facilitated by the use of stone coal, large and valuable beds of which, of excellent quality, were discovered in the early part of the season, in San Pete Valley, near Fort Ephraim, and a considerable quantity has been brought to this city; but it is located at too great a distance to become available at this point for general consumption.

Through the facilities afforded at the Public Machine Shop, cutlery of a good quality has been manufactured, also locks and many other articles for general use. Much more cloth than heretofore is being made in the various settlements, also leather, hats, cordage, brushes, soap, paper, combs, crockery, iron and various other useful and self-sustaining articles are being organized from the native elements in flattering abundance.

Many good buildings have been erected during the season, among which we may mention the Court House, Warden House at the Penitentiary, and finishing the south wing of the State House at Fillmore, besides other extensive and permanent improvements both in city and country. Many mills and various other kinds of machinery have been put into successful operation.

The hum of industry has awakened the silence of these vast solitudes, and, while hill and dale resound with the woodman's song, with the tinkling bell of the herdsman's charge, and the rumbling caused by the husbandman's and artizan's toil,

the clattering mills mingle their sounds with the roar of the mountain streams, while the Indian hies away to his secret spring by the mountain bush, or seeks his shelter among the sage of the barren plain. Thus, where but a few short years ago were heard naught but the howling wolf, the savage war whoop, or the raven's cry, we now hear many a nook and corner echoing with the sounds of civilized exertion, and behold them surrounded with all those appliances of wealth adapted to the white man's home.

In many lands, and among strangers, we have travelled many a weary mile, without purse, scrip, or murmur, to preach the Gospel of salvation to the people, and could scarcely find hospitable shelter for the night, but here we can travel throughout the length and breadth of the land, and seldom meet with any but Saints, those who have come out of the world to serve the Lord, keep His commandments, and do His bidding.

We recognize in the union, peace, and prosperity which have attended our settlements in these far off regions, the hand of a kind Providence whose blessings have been multiplied upon a people in whom He has delight, and who seek to do His will.

The aid of the P. E. Fund Company has this year been extended to some thirteen hundred persons, nearly a fourth of this season's immigration. This operation, through the hard times in the English Conferences, and the great scarcity of money at home, has had a tendency to involve us somewhat in debt.

Many of the brethren here have sent for their friends, through the aid of the P. E. Fund Company, and they have arrived and are on their way hither; over six hundred of this year's immigration are of this class. Now let the brethren who have sent, help us meet the liabilities which we have incurred on their account, and pay up their obligations to the Fund.

Let those who feel an interest in the work of the gathering be liberal in their donations, and prompt in paying what they owe, that the Fund may be sustained, and our next year's operation be not crippled for the want of means.

The cry from our poor brethren in foreign countries for deliverance is great, the hand of the oppressor is heavy upon them, and they have no other prospect on earth through which they can hope for

sistence. Many of them are long in the Church, and have been faithful in all things, acting in the discharge of every duty. Shall we turn a deaf ear to their appeals and leave them to linger in the midst of wicked Babylon, where, year by year, the perils and distress of nations, their wickedness, abominations, and corruptions, wars, pestilence, and persecutions are multiplied by waxing greater and greater, thus constantly tending more completely to hedge up the way and render their longer continuance in those lands more burdensome and oppressive than ever?

Let this question be answered by your acts, for to this resource are we driven, and unless we receive aid, either by donations or the payment of debts owing to the Company, we shall be obliged to measurably suspend operations the ensuing year. We have already extended relief to the utmost limit, and have almost entirely exhausted every available resource of the Church to aid in this matter; we trust, therefore, that you will make it a subject of careful consideration and prompt and proper action, for it is worthy of your most active benevolence. It has long engaged our attention and that of our Elders on foreign missions, has been the theme of our prayers and communications in time past, and commands itself to the attention of all Saints, as opening the only, at present known, effectual door of temporal salvation to the really destitute.

Thousands upon thousands of the immigrants who annually flock to the shores of America, though not of the wealthy class, have means wherewith to come and subsist until they find channels of profitable occupation. But the P. E. Fund is designed to deliver the honest poor, the pauper, if you please, from the threshold of ages, from localities where poverty is a crime and beggary an offence against the law, where every avenue to rise in the scale of being to any degree of respectable joyous existence is forever closed, and place them in a land where honest labor and industry meet a suitable reward, where the higher walks of life are open to the humblest and poorest, and where they can lay a foundation for indissolubly uniting themselves and their children in the progressive scale of human existence, "while eternity comes and eternity goes."

This is true charity, and should engage the efforts of every philanthropist, not only to feed the hungry and clothe the naked, but to place them in a situation where they can produce, by their own labour, their subsistence.

The world, at present, furnishes no place so well adapted as this for the exercise of such benevolence, no spot so suitable for the homes of the poor, no country more in need of their labour to bring into use its undeveloped and, we might almost say, unexplored resources, no government where institutions beckon the competition of the low as well as the high, of the poor as well as the rich, nor where honesty, capability, and merit, instead of high birth, place, and worth, so often and so surely pave the way to honour and influence.

This season's immigration has mostly arrived, and we hear that the remainder are near at hand. They have been very much favoured by the experience of several returning Elders, under whose charge they have principally travelled.

We have to regret the loss of many of the faithful, who have fallen victims to the power of the destroyer and pestilence, among whom we make mention of brothers W. W. Major and John Parry, of the English, Andrew L. Lamoureux, of the French, James F. Bell and lady, of the Italian, and Jacob F. Secrist, of the Swiss Mission.

While we mourn their loss, and deeply sympathize with bereaved families and friends, we rejoice that when they fell they were in the service of their Redeemer, and engaged in the promotion of his cause upon the earth. We trust, therefore, that they were taken for a wise purpose, and that they will meet the approval of the Judge of the whole earth, in the day of reckoning and recompense.

Elders Lyman and Rich are still in California, labouring in San Bernardino and other places in that State. Elder Orson Hyde is in Carson County, Utah Territory, where he has organized a Branch of the Church. Elder John Taylor is in New York, presiding, and editing the *Mormon*. Elder F. D. Richards is in Liverpool, presiding over the European Mission, and editing and publishing the *Star*. Elder George A. Smith is still engaged as Historian and General Church Recorder, and, together with the remainder of the Quorum of the Twelve Apostles,



ties, and the Presidents of Seventies and others, is labouring in the various Settlements of Utah, directed from time to time as duty seems to require. Elder Orson Spencer is editing and publishing the *St. Louis Luminary*, in St. Louis, Mo.; and George Q. Cannon is engaged in the publication of the Book of Mormon, in the Hawaiian language, in San Francisco, California, where he also intends publishing a paper. Elder Dan Jones is publishing the *Trump of Zion*, in Swansea, South Wales; John Van Cott, the *Scandinavian Star*, in Copenhagen; and Augustus Farnham, the *Zion's Watchman*, in Australia.

The East India Missionaries have returned, or are on their way hither, having faithfully preached the Gospel, from two to five years, in that benighted country, with but little apparent success.

The work is still prospering in Australia, the Sandwich Islands, California, the British Isles, Denmark, Sweden, the North of Italy, Switzerland, France, the British Provinces, and in many parts of the United States. At Cape Town, South Africa, there is also quite a Branch of the Church.

A company of Saints left Sydney for the purpose of gathering to San Bernardino and this place, but only a few have as yet arrived on our western coast, the vessel having put into Honolulu in distress and been condemned, thus retarding their anticipated speedy arrival to our peaceful abodes.

This is the first attempt at gathering the Saints from Australia, and we hope it will prove successful, for there are many more in that region who strongly desire to gather with the Saints in these Valleys, but cannot as yet obtain means of conveyance, trade and commerce from our western coast with that country being very limited.

The Saints are gathering home from every nation, kindred, tongue, and people; and while we are thus concentrating a heterogeneous mass of all kinds of people, from almost all nations, though animated by one general spirit, intention, and desire, it becomes one and all to be kind, courteous, and gentle towards each other, and seek to instruct the people, that they may be more strongly cemented in feeling, interest, peace, and union, as well as in faith, truth, and the bonds of the new and everlasting covenant.

It was to this end, and to effect more

fully this object, that the last Conference appointed Elders to take missions to all the settlements throughout Utah, that the people may become improved and cultivated in their taste and understanding, and in every grace and accomplishment; that they may be amalgamated in their views and feelings, be strengthened in their faith, and, by not omitting the small, and generally esteemed trifling, matters of practical life, that this generation of Saints may be found pure and holy, mild and equitable in their intercourse with each other, even polished shafts, after the similitude of a palace.

Remember that it is the trifling things of this life which make up our existence, and that but a small number of great and important events transpire without them. They are, however small, the important little duties of life, upon the daily practice of which much depends to fit a people for the coming of the Lord Jesus, or to prepare them for an exaltation in the kingdom of our God.

Therefore, give heed unto the teachings of those we have sent among you, and let all strife, animosity, and contention cease in your midst; live your religion, and let peace, faith, charity, and good works abound.

To the Elders appointed upon these missions, we say, "go forth in the spirit of humility and meekness, and teach the people in the things pertaining to their temporal as well as their eternal salvation; imbue the people with the spirit of holiness, cleanliness, and economy, with the Holy Ghost which beareth into all truth."

To the Elders abroad, we say, "be diligent in all your labours, be faithful in your testimony to the people, and when they receive the truth, learn them to live and practice their holy religion." It is easy to hear persecution, to contend for the faith, and even to die for it; the hardest of all is to live it, to be always actuated by its holy influences and practice it in all the walks of life. It is not a plaything or mere toy to believe, amuse ourselves with at our convenience, and then lay aside, but a tangible, every day experience and solid fact, entering into every avenue of business, of pastime and repose, as well as into the spiritually religious exercises of the mind.

In fact we have no requirement or duty upon this earth only to serve God, keep His commandments, gather the Saints,

and build up His kingdom thereon; for this we live, for this we expect to die. But the main difficulty with the Saints is to live their holy religion, and pursue that course which will ensure unto them its blessings and privileges, and that increase of faith, intelligence, and improvement which they may enjoy.

It is a small matter to devote and dedicate ourselves and all we have to the cause of truth, and the building up of the kingdom of God upon the earth, but it is of importance to rightly apply ourselves and our means where we may do the most good. It is important that we be obedient and passive in the hands of the servants of God, and when we have embraced the truth, and placed ourselves with all we have upon the altar, to so remain, regardless alike of friend or foe, sunshine or shade, peace or plenty, of war, famine, and pestilence. It is our duty not only to profess and be believers, but to work out our salvation, continuing faithful in all things, even unto the end.

When you enlist under the Gospel banner give the adversary a ticket of leave, and never again permit him an abiding place in your bosom, never again place yourselves under his influence, neither anything which you possess; live to build up the kingdom of our God, and let your actions correspond with your professions.

We say to the Elders abroad, as well as at home, "let these principles be instilled into your minds and the minds of all the Saints, and let them be amenable to the authorities which are placed over them, live humble before the Lord, deal justly and righteously, that the Spirit of the Lord may richly abide in you."

When the Elders who are upon foreign missions wish to return home, and have no instructions to that effect, it is their privilege to meet together, make the question a subject of prayer and supplication before the Lord, and then act as shall be decided in council in accordance with the dictates of the Holy Ghost. It is your privilege to know the mind and will of the Lord concerning these matters, and by pursuing the proper course you will obtain it.

Let all things be done in order, and let all the Saints, who can, gather up for Zion, and come while the way is open before them; let the poor also come, whether they receive aid or not from the Fund; let them come on foot, with hand-

carts or wheel-barrow; let them gird up their loins and walk through, and nothing shall hinder or stay them.

In regard to the foreign immigration another year, let them pursue the northern route from Boston, New York, or Philadelphia, and land at Iowa city or the then terminus of the railroad; there let them be provided with hand-carts, on which to draw their provision and clothing, then walk and draw them, thereby saving the immense expense every year for teams and outfit for crossing the plains.

We are sanguine that such a train will out-travel any ox-train that can be started. They should have a few good cows to furnish milk, and a few beef cattle to drive and butcher as they may need. In this way the expense, risk, loss, and perplexity of teams will be obviated, and the Saints will more effectually escape the scenes of distress, anguish, and death which have often laid so many of our brethren and sisters in the dust.

We purpose sending men of faith and experience, with some suitable instructions, to some proper out-fitting point, to carry into effect the above suggestions; let the Saints, therefore, who intend to immigrate the ensuing year, understand that they are expected to walk and draw their luggage across the plains, and that they will be assisted by the Fund in no other way.

If any apostatize in consequence of this regulation, so much the better, for it is far better that such deny the faith before they start, than to do so for a more trifling cause after they get here; and if they have not faith enough to undertake this job, and accomplish it too, they have not faith sufficient to endure, with the Saints in Zion, the celestial law which leads to exaltation and eternal lives.

If this project is once fairly tested, and proves as successful as we have no doubt it will, the main expense of the immigration will be avoided, consequently thousands more than heretofore can receive assistance. Therefore, Saints and all returning Elders who undertake to come through with companies, consider this subject and prepare yourselves accordingly.

During the General Conference, just closed, the younger people were counselled to obtain their endowments and marry; hence we wish it understood that we are prepared to give the Saints their

endowments in the House of the Lord, which has been built and dedicated expressly for that purpose; therefore, let parents, guardians, and Bishops take this matter properly in hand, and counsel freely with the young people, and prepare them to receive their endowments and sealings. Young men, take unto yourselves wives of the daughters of Zion, and come up and receive your endowments and sealings, that you may raise up a holy seed unto the God of Abraham, even a holy and royal Priesthood who shall be born legal heirs thereunto, having a right to the keys thereof, and to administer in all the ordinances pertaining to the House of the Lord. Cease your folly and become men of God; act wisely and righteously before Him, and His choice blessings will attend you.

We exhort all the Saints to live righteously, to remember and keep their covenants with their God and with each other, to pay their tithing and make their

consecrations in the spirit of liberality and in all good conscience, nothing doubting.

Keep the commandments of the Lord; observe the instructions and counsel you receive from those placed over you to preside; be faithful and industrious, economical and prudent; seek continually unto the Lord for wisdom, and train up your children in His nurture and admonition, that when we shall have finished our pilgrimage upon the earth, we may go hence in peace, having wrought righteousness and established justice thereon, and, through having fought the good fight and kept the faith, be prepared to come forth with a glorious resurrection to inherit eternal lives and exaltation, which may God grant, for His dear Son's sake. Amen.

BRIGHAM YOUNG,  
HENRY C. KIMBALL,  
JEDEDIAH M. GRANT.

G. S. L. City, Oct. 29, 1855.

## History of Joseph Smith.

(Continued from page 41.)

[July, 1840.]

Saturday, 11th. The High Council met at my office, when I taught them principles relating to their duty as a Council, and that they might be guided by the same in future, I ordered it to be recorded as follows:—"That the Council should try no case without both parties being present, or having had an opportunity to be present, neither should they hear one party's complaint before his case is brought up for trial; neither should they suffer the character of any one to be exposed before the High Council without the person being present and ready to defend him or herself; that the minds of the Councillors be not prejudiced for or against any one whose case they may possibly have to act upon."

William Barrett, aged 17, was ordained an Elder in Hanley, Staffordshire, England, by Elders George A. Smith and Alfred Curdon, and took leave for South Australia, being the first Elder who went on a mission to that country.

Sunday, 12th. Elias Smith was appointed Bishop by the High Council of Iowa, in place of Alanson Ripley, removed to Nauvoo.

Monday, 13th.

State of Illinois, Hancock County.

This day personally appeared before the undersigned, an acting Justice of the Peace, in the aforesaid County, Alanson Brown, who, first being duly sworn according to law, deposes and says, that on the 7th day of July, A.D. 1840, and in the County of Hancock, in said State, William Allensworth, H. M. Woodyard, William Martin, John H. Owsley, John Bain, Light T. Tait, and Halsey White, in company with several other persons, to this affiant unknown, forcibly arrested this affiant, and one Benjamin Boyce, whilst affiant and said Boyce were quietly pursuing their own lawful business; and that immediately after said arrest, the said Allensworth, Woodyard, Martin, Owsley, Bain, Tait, and White, did illegally and forcibly take, kidnap, and carry this affiant and said Boyce, bound with cords, from the said County of Hancock, in said State, to

the day and year above set forth, in the County of Lewis, in the State of Missouri, without having established a claim for such a procedure, according to the laws of the United States.

Affiant states that in a short time after he was taken into the State of Missouri, he was put into a room with said Boyce, and there kept until about eleven o'clock the following night; when they were taken out of the room where they had been confined, into the woods, near at hand, by said Tait, a man by the name of Huner, and another by the name of Monday, and some others, whose names affiant did not learn; they previously placed a rope about the neck of the affiant; Huner and Monday then proceeded to hang the affiant, and did hang him for some time upon a tree, until affiant was nearly strangled, after which they let him down and loosened the rope. Shortly after this, affiant heard repeated blows, which others belonging to the same gang of Huner were inflicting upon Boyce, and he could hear also the cries of Boyce, under the pain arising from the blows; after

which, affiant and Boyce were taken back to the room where they had been confined, in which they found a man by the name of Rogers, and another by the name of Alfred.

Affiant further states that he was kept in imprisonment by the persons heretofore named, and others to him unknown, until Friday evening next ensuing the Tuesday on which Boyce and himself were kidnaped, when he escaped out of their hands and returned into the State of Illinois. Affiant has learned that the name of the place, in said County of Lewis, State of Missouri, to which he was taken from the State of Illinois, is called Tully, to which the said Al-lenworth, Woodyard, Martin, Owley, Bein, Tait, and White, have fled as fugitives from justice, and at which they are now to be found.

I hereby certify that the foregoing affidavit was this day subscribed and duly sworn to before me, by said Alanson Brown.

DANIEL H. WELLS.

Justice of the Peace, July 13, 1846.

(To be continued.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, JANUARY 26, 1856.

**THE GENERAL EPISTLE.**—We publish in this Number of the *Star* a rich intellectual feast for those who love to hear the news from the Saints in Utah, and the counsels of the First Presidency in Zion. The General Epistle is peculiarly full of consolation, instruction, and counsel to the Saints.

The instructions concerning emigration confirm those heretofore given in the letters of President Young, already published in the *Star*, and, in addition, a most direct appeal is made to the faith of the Saints, with regard to the gathering. The question resolves itself into this—are the Saints willing to sacrifice the little they may have, except the most necessary articles of clothing to wear on their journey, and haul their own provisions across the plains, and go into Utah trusting in the Lord and their brethren for the means of subsistence in the midst of the Saints? This is the first great blessing within their reach, and the only road to it is through sacrifice, trial, and privation. Is it worth what it will cost? Thousands of the honest, who have made up their minds to sacrifice everything for salvation, will answer, "Yes;" while some of the faint hearted will feel that the mill of "Mormonism" grinds rather hard. We would inform the latter, that there is no particular use for them in Utah. Probably if they went there they would soon find that the climate did not agree with them, and they would want to try the more congenial air of California, or some other portion of the devil's dominions. If such think that they would like to look at "Mormonism" a little closer, without having the full



benefit of it, we would recommend them, if possible, to get as far as the United States, and draw closer to the light in Zion by degrees, as they may be able to bear it.

The humble, faithful Saints, who realize the important work in which they have enlisted, can discover that the time has already come when nothing but the most lively faith, by which they can earnestly lay hold of the promises of Israel's God, backed up by corresponding works, will enable them to attain to the blessings of the gathering.

The following extract from the General Epistle is full of meaning, and we request the Saints to weigh it well—"Let the Saints, therefore, who intend to emigrate the ensuing year, understand that they are expected to walk, and draw their luggage across the plains, and that they will be assisted by the Fund in no other way. If any apostatize in consequence of this regulation, so much the better, for it is far better that such deny the faith before they start, than to do so for a more trifling cause after they get here; and if they have not faith enough to undertake this job, and accomplish it too, they have not faith sufficient to endure, with the Saints in Zion, the celestial law which leads to exaltation and eternal lives." To the last few words, which we have put in Italics, we call particular attention, because they fully develop a principle which perhaps heretofore has attracted the attention of but few—that it requires full as much faith to live in Zion as it does to get there. By this the Saints may measure their faith, and put on the harness accordingly.

We feel thankful to our heavenly Father, that He has enabled us by His Spirit to hand out such instruction and counsel to the Saints as corresponds with that received from the First Presidency. The single brethren and sisters in these lands, who have received, in full faith and confidence, the principles that have been taught them with regard to the marriage relation, and are determined to patiently defer entering upon them, until they can do so understandingly, can find much to strengthen them in their course in the latter part of the General Epistle. There the young in Utah are counselled to assume the important responsibilities of matrimony under the covenants and blessings of the Holy Priesthood, that they "may raise up a holy seed unto the God of Abraham, even a holy and royal Priesthood, who shall be born loyal heirs therunto, having a right to the keys thereof, and to administer in all the ordinances pertaining to the House of the Lord." With regard to the young marrying in these lands, we have nothing further to say at present, than what we have before said—act according to the faith you may have in the principles which have been taught you; and according to what you sow, so you will reap. This we do know, that many who act from present impulses and feelings, instead of principle, gather sorrow and affliction to themselves, and often bar up their own way to salvation. Marriage, no matter when, how, or where done, is an act the effects of which will forever influence the character and destiny of those entering into it. Therefore it is better that it should be deferred for years, if persons can exercise the faith to do so, than entered into without the known sanction and blessings of the Lord through those whom He has appointed to counsel the Saints.

A house has been built and consecrated to the Lord, wherein the faithful may receive a portion of the ordinances, keys, and powers of the Holy Priesthood. The invitation is, "Come up hither, all you that are worthy, that we may seal upon you the blessings of the power of the world to come. Come, you young men, and take to yourselves the daughters of Zion, and lay the foundation for eternal lives." The invitation is wafted to the Saints scattered in the midst of the nations, and the gentle whisperings of the Spirit of peace are "Come all ye faithful, who have stood firm in storms and in calms. By the power of faith break the bonds that fetter

you; we are ready to welcome you home, and bestow upon you those blessings for which you have long hungered."

While the Lord is blessing the Saints in Zion, the faithful poor in foreign lands have the consolation of knowing that they are not forgotten. While as much as possible a helping hand is stretched out to release them, the Saints at home are struggling to prepare places for their reception, and also a place where they may mend the broken links in their generations, and extend the great chain throughout the never ending future. If the scattered Saints are thus remembered now, will they ever be forgotten? No, though they may lay down their bones in their native lands, still striving to do the will of the Lord, their names will be had in remembrance before Him, and will not be forgotten when the keys of revelation shall unlock the doors, and the spirits in prison receive the power of eternal lives.

If we had the voice of an archangel, we would cry long and loud to the honest in heart, "Up, get ye out of these lands, for the avenging sword is drawn for blood, and blood it will have! The demons of war are let loose, and their devouring appetites will only increase with the slaughter."

The destroying angel is abroad. Pestilence and great famine will soon increase the terrors of the scene to an extent as yet without a parallel in the records of human woe. Lay hold of the Lord in mighty prayer and faith, nothing doubting, and the very elements will be moved for your deliverance. If the anticipated toils of the journey shake your faith in the promises of the Lord, it is high time that you were digging about the foundation of it, and seeing if it is founded on the rock of the Holy Priesthood, and the superstructure built up by the revelations of the Holy Ghost. It is far better for you to die trying, and thereby show to God, angels, and your brethren that you are determined to walk the track faithfully, even unto death, than fall out by the way.

To those who can possibly get across the Atlantic, we again say, this is no place for you. If you should not be able to reach the place of gathering, it is a blessing to attain to the privilege of laying your bones upon the land of Joseph, and to mingle your dust with that of the children of Ephraim in a consecrated soil, where the glories of the resurrection morn will first break forth, and the kingdom of God rise triumphant in the earth.

## News from Utah.

(From the "Deseret News.")

**MASSACRE NEAR ELK MOUNTAIN.**—On Sunday, Sept. 23rd, a Utah asked James Winman Hunt to go with him from the Fort to the herd, a short distance, to see a horse that Hunt had bought of him. They started, the Indian on horseback and Hunt afoot, and when about a mile from the Fort, the Indian directed Hunt's attention to the cattle, a little way off from the horses, and while he was turned, shot him in the back, the ball ranging down diagonally and lodging in the thigh.

One of the herdsmen close by started to give the alarm, and the other one drove the herd on to the Fort. In a short time several of the brethren went to bring in Hunt, and when about half way back the Indians fired upon them, wounding President A. N. Billings in the fore finger of the right hand. Three or four of the party then fell a few paces in the rear, and by occasionally firing upon the pursuers they all succeeded in reaching the Fort without further loss or injury. Brother Hunt lingered about 12 hours and died.

Within an hour and a half after their return, some Indians on the bluffs near by told the men in the Fort that they would kill the two who had previously gone out and were then returning, and immediately fired seven rounds, killing, as they afterwards stated, brothers William Behenic and Edward Edwards, the two who were out.

During the same day the Indians burnt the hay, and turned off the water that supplied the Fort.

At daylight on the next morning the Indians began to gather around in great numbers, and there being no prospect of a speedy reconciliation, the remaining 13 brethren, by the advice of some few Indians who were still friendly, took their horses and started for Manti, leaving their enemies quarrelling over the cattle and the spoils in the Fort.

Soon after crossing Grande river, and a short distance from the Fort, they met an old chief and two of his sons, who told them they should have their cattle. After they were some 15 miles on their way, the old chief overtook them with eight cows (the other cattle having been killed or badly wounded) and some beef for their journey, and said he would see to burying the three who were killed.

The company were not molested on their way to Manti, where they arrived Sept. 30.

The above particulars were learned from letters to Governor Young, dictated by brother A. N. Billings and written by brother John Eager.

Arta-pene, successor to Walker, and chief of the Utahs west of the Wahatch Mountains, said that he had told the whites that the Elk Mountain Utahs were bad and had no hearts, but would fight the whites and the Navijoes.

Bishop David Evans' company were at Manti on the 2nd instant [Oct.], awaiting instructions.

**ARRIVALS.**—Hon. G. P. Stiles, U. S. Associate Justice in the Third Judicial District, Joseph L. Heywood, U. S. Marshal, and their guard, together with Captain Judson Stoddart and company, arrived from Carson Valley on the 3rd inst. [Oct.]. Hon. Enoch Reme, Representative from Carson, Bishop N. V. Jones, late President of the Mission in Hindostan and the Herman Empire, O. P. Rockwell, Jefferson Edmunds, and two other persons, arrived from the West on the 4th instant.

They left Carson on the 22nd ult., and came through in 13 days.

The crops in Carson yielded about two-thirds of the usual amount.

The approximate determination of our western and south-western boundaries leaves nearly all the improvements of that region in Carson County, U. T.

Major R. T. Burton with a detachment of Life Guards returned, on the 26th [Oct.], from their expedition to Fort Supply and the country adjacent, undertaken in compliance with orders to enquire into and suppress the hostility lately manifested by a few Snakes in that quarter. Major Burton reports all quiet, and the existence of friendly feelings on the part of the Indians whom he saw. The detachment met with no difficulty nor accident, and all returned in good health.

**ARRIVED,** on the morning of Sept. 28, the fifth company of immigrating Saints, Moses Thurston captain.

On the evening of the same day Professor O. Pratt and Surveyor General J. W. Fox returned from a professional trip to the point where latitude 42 degrees crosses the emigrant road east of Green River. After ascertaining and marking that point they came back to the east or left bank of Green River, and there determined and marked the intersection of latitude 42 deg. north, the boundary line between Utah and Oregon.

It was found to be some five miles NORTH of the Kinney Ferry, and some 60 rods NORTH of posts that Dyan (since dead) put up with a view of establishing a ferry in Oregon, as he erroneously thought.

**LOS VEGAS.**—Elder George W. Bean writes to Elder Thomas Bullock, Sept. 11, 1855.—We are all in the enjoyment of health, reasonable strength, and the Good Spirit, which comforts us in all of our privations and laborious duties; everything that we lay our hand to seems to prosper.

Our crops in general look well, and bid fair to come to maturity before frost. We have some fine melon patches: the melons are just beginning to get ripe.

Our fort, 150 feet square, is now progressing rapidly; the walls are of adobies and are to be 14 feet high, 2 feet thick at the bottom, and 1 at top. Houses are going up, and we will soon begin to live quite comfortably.

Our explorations have assured of plenty of desert and Indians.

The monotony of our life is occasionally enlivened by a straggling party of Gentiles and apostate "Mormons," passing by in search of golden salvation!! Jerome M. Benson, of Jordan Bridge notoriety, and a man named Tidoro, from Provo, are here at present, on their way to the land of pleasant dreams.

**HOME NEWS.**—At Manti, Sept. 17, the people were generally healthy and in good spirits, and matters were moving on about right; so reports Bishop Warren Snow. Corn and potatoes were doing tolerably well, and there were prospects of a few bushels of wheat.

President J. C. L. Smith and Hon. J. N. Smith of Parowan, Bishop Klingensmith of Cedar, Elder T. D. Brown of Harmony, and about 20 other persons, have lately arrived on business, to see their friends, and to attend the Conference on the 6th instant. They report that only 20 bushels of wheat have been raised at Parowan, and frost has cut off the expectations of late crops. One-fourth of the four feet elevation to the wall is already done, and the labourers are busily at work in completing the balance, which will make the wall 12 feet high.

The crops at Cedar and Harmony have turned out middling well. The Fort at Paragona will be built eight feet high this season, and when completed is to be 22 feet in height.

**MORE CUTLERY.**—We have lately seen a very strong, compact, and well-finished knife, called the "Desert Hunting Knife," with screw driver, nipple wrench, picker, &c., attached; also a large and beautifully polished lance, designed for the Legion Company of Lancers, and a sword blade correctly forged and admirably tempered.

These articles are manufactured at the Public Works by brother George Cook, and give further evidence, if such were needed, of his great skill in his branch of business. We understand that brother Cook is very moderate in his prices, and trust that he will be well sustained in his

efforts to drive imported cutlery from our market.

**A CHANCE FOR BELL.**—Brother Phelps, at the Public Works, has cast a bell from some very hard metal brought from the iron works at Cedar, which brother Townsend has bought and hung up on his tavern. It has a very mellow tone, and can be heard as far as ordinary bells of that size, if not further, and would answer every bell purpose in the small forts and settlements.

**CITY ITEMS.**—The Church Historian and Recorder's Office and connected dwelling are nearly inclosed.

A stone lion, of the size of life, most beautifully and correctly sculptured by brother William Ward, has been elevated to its position on the battlemented porch at the south end of President B. Young's large family dwelling, which is immediately west of, and connected with, the President's mansion, and the Governor's, President's, and Tiding offices.

Many energetic hands are busily engaged on the Big Cottonwood Canal.

Our market is being well supplied with large stocks of goods, and more are coming.

Buildings and improvements of various kinds are constantly and rapidly being made; hence our citizens are so busy, peaceful, and united, that they furnish no **SPICY** items with which to swell this list, and we sincerely trust they may always so continue.

**MARRIED.**—In this (G. S. L.) city, by Elder Thomas Hall, on the 10th Oct., 1855, Mr. John Hibbert to Miss Elizabeth Davis, both from Stockport, England.

**DIED.**—In this (G. S. L.) city, Oct. 7, 1855, Anna Maria, daughter of Johann Peter and Catherine Schick, of Consumption, aged 17 years and 10 months.

In this (G. S. L.) city, U.T., Oct. 13, 1855, Francis George Edward, son of Francis and Elizabeth Maria Reader, aged 15 months.

Of consumption, in G. S. L. City, Oct. 10th, 1855, Alfred Frederick, son of James and Esther Wright, aged 4 years, 11 months, and 5 days.

**INFANT.**—We saw, says an exchange, on a cold day recently, in one of our cars, a lady dressed very warmly in shawl and furs, with a babe of perhaps two years old, dressed in only slip and apron, and a small handkerchief tied around its neck, with arms entirely bare, and looking as red as a boiled lobster. It was observed by a passenger that she was placing the child on the express line for Heaven.—*American Paper.*



## Foreign Correspondence.

## DEPART.

President's Office,  
Great Salt Lake City, Oct. 31, 1855.

Elder Franklin D. Richards.

Dear Brother—We have no advice from you since the arrival of the August mail, on the 5th of September.

The eastern mail has not made its appearance since that time, owing, it is supposed, to the hostilities upon the route, particulars of which you will probably learn more fully than we as yet have any advice of.

We wish you to duplicate all your letters via California, as we shall to you, although the eastern mail has regularly left this city, and we presume goes through. We think it might just as well come through as go, but they have no accommodation for us, you know.

Times continue close with us in regard to money matters. So much unexpected indebtedness, all so suddenly falling due, and scarcely any money to be found, crowds us pretty hard; but, by the help of the Lord and our brethren, we expect to be able to get through with it, but must hereafter keep our P. E. Fund operations within the resources of the Company's funds. We do not expect to purchase a wagon, or yoke of oxen, for them another year, but adhere strictly to our former suggestion of walking them through across the plains, with hand-carts, &c., as previously stated.

In all instances, unless you should be advised to the contrary, all persons sent for, or who may hereafter be sent for, should come in precisely the same way as the balances who may not have been sent for from here.

We intend to have all the Saints come the northern route, and avoid the Ohio, Mississippi, and Missouri rivers, and perhaps the sickness so prevalent.

We have nothing from brothers O. Spencer, Dr. Bernhard, or John Taylor, since the time previously mentioned, consequently are quite destitute of eastern news.

Our immigration have all arrived.

There are a few merchant trains still back, but the weather is fine, and if it continues a few days longer, no doubt they will also reach here in safety.

William Wills will commence giving lectures on "India, its people and customs, religion, history, &c.," on Wednesday evening (to-night), at the Social Hall, which we doubt not will be very interesting and useful.

The Deseret Dramatic Association opens prior to our going to Fillmore (next Wednesday), to continue a few weeks. We expect to leave the first of December, to attend the Session of the Legislature, which convenes at that place on the second Monday of that month.

We learn, by advices from California, that Elders Hugh Findlay, Tate and child, Davis and family, arrived there on the 20th of August, and will make their way to this place as soon as they can procure an outfit. Brother Burr Frost, and part of the company from Australia, also had arrived at San Francisco. Their vessel was wrecked, or nearly so, on one of the Sandwich Islands, and had to put into Honolulu, where she was condemned, and part of the company still remains at that place.

Brother George Q. Cannon has printed 128 pages of the Book of Mormon in the Hawaiian language.

Brother Omer Hyde will remain at Carson Valley the ensuing winter.

The Elk Mountain Mission was broken up, and three of our brethren killed. Their names were William Behonie, Edward Edwards, and Wiseman Hunt.

We are progressing at about the usual rate here, have good health and spirits, and feel continually to rejoice in the great work which is to redeem Zion, gather Israel, and prepare for the coming of the Son of God.

Give my love to all the boys.

Praying the Lord of Hosts to bless and preserve you, and all the Saints,

I remain, as ever,

Your brother in the Gospel,

BRIHAM YOUNG,

Historian's Office,  
Great Salt Lake City,  
Oct. 31, 1855.

Dear Brother Franklin—The weather for the past month has been remarkably fine without exceptions, the middle of the days warm, the nights chilly; notwithstanding the fine weather, a great many people have been afflicted with colds, of which I have participated largely, and which at present confine me to my room.

The difficulties between our brethren and the Elk Mountain Utes, have caused a very unexpected change in the policy of settling that region, this fall. Bishop Evans, who was on the way with twenty-five men to strengthen that settlement, was directed to return; we cannot ascertain that the rupture with the Indians was the result of any oversight on the part of the brethren; three were killed and thirteen came home. Elder John McEwan got lost from the company, and wandered four days without anything to eat; Clark Allen Huntington, William W. Sterret, and another, were sent with an express to notify David Evans of the disaster, got lost, and wandered about in the mountains for about three weeks; they fell in with a band of Yampa Utes, who gave them all the bread they had, and put them on the right trail; but they soon lost it again, and continued to wander until they eat their only dog, and one horse; they also ate up the leather of their saddles, and the soles of their moccasins. When they struck the Provo river they started up stream, and followed it up half a day; they had a prayer meeting at night, and all of them were directed in their dreams to turn about and go down stream. In the course of the next day, they saw from the top of a ridge the Utah Lake, when Huntington exclaimed "Well, here's Utah Lake," which was their first idea of what river they were on. When they entered Provo City the first person they encountered was an old lady, who offered them some bread and butter, and some of the brethren in Provo rigged up a team, and sent them off to this city.

I spent a week in a visit to Provo during this month, applying my time to attending Councils, giving advice, planting fruit seeds, attending military musters, &c. I also preached for three hours and a quarter, which, in addition to a severe cold on my lungs, has compelled

me since my return to keep as quiet as possible. The frost has destroyed a considerable portion of the late corn and wheat, this was the case with most of the crops at Fort Supply, Green River County. Wheat bread is giving place to that made of corn, in many families; and if many should find even the corn missing before another harvest, it will not be surprising. It is good there is something to try the Saints, or the sieve would not have its cleaning effect as it now does.

On Wednesday the 24th instant, Captain Milo Andrus' company of P. E. Fund passengers arrived with banners flying as they went through the streets of the city by moonlight, and encamped on Union Square, where they had scarce formed their camp, when Madam Luna hid her face in a total eclipse, which, the sky being very clear, was a beautiful sight. The camp was in good health, but they had lost many cattle on account of hard labour, saleratus springs, and scanty feed; and the remainder were in very poor condition.

The Eastern mail has been stopped for the past two months, as we understand by General Harney, although emigrants in apparently a helpless and unprotected condition have continued to arrive here all the time. It is impossible that Uncle Sam is too weak to carry his mail through the country of a few strolling savages; he does not want to take the trouble; he has by his laws merely prohibited any private individual from carrying a letter without paying him the required postage; thus making private enterprise, under the obligation that he will receive the people's money, and carry the mail himself; he secures the money, pockets it, totally neglects the contract, and if any should complain, the cry is, "there are a few Indians on the route;" although it is well known to all the world, that small parties, and many of them almost unarmed, have passed freely from the Missouri river to the mountains, back and forth, without any man being harmed for nearly a year past; so that really there has been no danger to any man not wearing a soldier's uniform. The Indians have regarded the soldiers as a species of hostile looter, and have felt hostile to them in a few instances; though we have no account that any have been hurt, except on the destruction of the Breuillas by General Harney, where the Indians scratched a few soldiers while making a feeble defence

when surrounded and surprised by a vastly superior force of the U. S. Dragoons.

Judge Drummond has removed to Fillmore; a regular term of court comes off at that place on the 11th November next. The Pahvante Indians are supposed to be apprehensive of a further investigation into the Gurnison affair, and most of them have recently left Fillmore, and have gone west of the Desert; the three Indians previously given up and sentenced by Judge Kinney to three years' imprisonment, are patiently serving out their time in the penitentiary. The Pahvante Indians must have had some inkling of the policy of our Puritan fathers in one of the towns of Massachusetts, as described in a note of Governor Winthrop's history of that colony. A white man in one of the towns had killed an Indian in an unprovoked manner; the Indians demanded restitution, that he should either be put to death, or given up to them. A Church meeting was held, the prisoner proved guilty, and was condemned to be hanged, when they fortunately discovered he was the only cobbler in the town, and could not be spared. Another general meeting was called, and ended in hanging a poor, innocent, honest old weaver, who was out of business, in his stead; which satisfied the Indians. The idea of Major Reynolds receiving a company of Pledge prisoners, including a squaw, as the murderers of Gurnison's party, is laughably ridiculous, all the real murderers being suffered to go at large.

The improvements in the city continue on an even scale.

From the number of leaders daily visible around the Council House, we are led to believe that the District Court is in session, but the state of my health has been such, that I have not been able to take my seat among the distinguished bar

of the District. Perhaps, however, I might have done so, if some outraged fathers had administered a few acts of justice required by mountain law, to a few scape-graces who were permitted to go away from this territory last spring unwhipped of justice. I do not intend, however, to take much part in the court proceedings of the territory, except in cases where honest men are brought before it for ridding the world of infernal knaves who use the power which God has given them, to despoil virtuous innocence, all such cases I hold myself in readiness to attend to, to the best of my ability, without any fee.

Presidents Young, Kimball, and Grant made a visit to Cache Valley and Bear River during this month; on their return I inquired of brother Young what the prospects were, when he replied, "There is a good deal of hay cut, plenty of excellent grass, and a splendid chance for the Indians to lie in the willows and steal cattle."

Elders Parley P. and Orson Pratt, accompanied by a number of other Elders, held a Quarterly Conference on Friday, Saturday, and Sunday in Provo City; the week previous they attended one at Farmington, in Davis County, and they are now holding meetings at Ogden. They are accompanied by a goodly number of home missionaries, and their meetings are represented as being very interesting. All the principal settlements in the territory are to be visited in rotation.

The militia in Utah County have been organized into a Brigade, of which Colonel Peter W. Conover has been unanimously elected Brigadier-General.

Captain Charles A. Harper's division of P. E. Fund passengers arrived on the evening of 29th instant.

GEORGE A. SMITH.

## Varieties.

A LADY who had refused to give, after hearing a charity sermon, had her pocket picked as she left the church. On making the discovery, she said, "If God could not find the way into my pocket, Satan could."

AN APPROPRIATE PRAYER.—A miserly church member at Stockton, becoming excited by a sudden burst of eloquence from the minister, clapped his hands, and shouted out—"Thank God for a free Gospel! Twenty-five years have I been a church member, and it has not cost me as many coppers!" "And may the Lord forgive your stingy soul!" exclaimed the preacher.—*American Paper.*